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§41 that the "fresh" odor of their blood would cause the "dog spirits" to follow and attack them and any other person who might take the same track. Actual contact with such blood would bring about local swelling, while any man so foolish as to have connection with a menstruating woman would inevitably suffer from severe backache and general debility for some time after. In Creole patois, a woman's menstrual period is known as her moon, and the Indians, formerly at any rate, held the moon to be responsible for this "sickness."

§34 Chastity is not considered of importance in the unmarried, whether
●§18 man or woman, as is evinced by the prevalence and good treatment of "outside children" in married households. Without demur, a husband will often support, together with his own legitimate offspring, three or four of his wife's children from various premuptial lovers; his own illegitimate progeny, if any, remain with their mother.
[§37] Conjugal infidelity, while regarded in a more serious light, seldom, if ever, leads to a permanent separation or estrangement.

§36 Love, as we understand it, is not recognized, although instances of it no doubt exist. Carib girls usually are taken, soon after if not before they reach puberty, by surprise attack, although not by force. By that I mean (and I understand the word *wérikid* to mean) that a young man will watch for an opportunity and ambush a girl when she goes to the river or into the woods alone. If discovered, he will chase, catch, and hold her by force, although he will not resort to rape if she still resists him. The curious thing about this is that in no case will the girl shout or call for help or otherwise betray her presence to anyone passing near, when once she is caught; while, on the other hand, even should she submit, she probably will go straight home and tell her mother, knowing full well that in all likelihood she will receive a beating in consequence. This attitude may be explained, perhaps, by the Carib girl's profound sense of shame (see word *couguia*), combined with deep-rooted inherent passivity.

§§1 The aims of marriage are practical, the main reason being the desire to found a family as an independent economic unit. No established custom with regard to marriageable parties is recognized today, but marriages between crossed cousins (a girl with her paternal aunt's son, a boy with his maternal uncle's daughter) are still common. Although no premuptial tasks are demanded of the Carib youth today, certain restrictions are sometimes placed on him during his period of courtship, which, for example, may be limited to a monthly or bimonthly visit.

§§5 Weddings (as also baptisms) are celebrated according to the rites
§§1 of the Catholic Church, and are followed by a dance and drinking bout in the home of the bride's parents, where the couple henceforth take up their residence until such time as they are able to build and establish a home of their own.

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Perhaps it was such restrictions that led to the now all too frequent practice of lying in wait for and seducing a girl who has been sent out for wood or water. The Caribs call this "to wirikéd" (cf. Breton, kawilikétiti *il est paillard, il monte bien*). It is remarkable that, although she may run away or resist, the average Carib girl will neither call out for help nor betray her and her would-be seducer's presence. On the other hand, once seduced, she will most likely tell her mother of it, although she knows well enough that she alone will be punished for failing to escape.

But apart from all promiscuous relations, there are many extra-legal unions whose character and stability are such that they may be termed orthodox. In these cases, the consent of the girl's parents is requisite, and it is in their home that the young man then comes to live and labor. Hence many parents' reluctance to have their sons marry, and their readiness to accept extra-legal mates for their daughters. Should the young couple prove incompatible, the husband may return to his own home, or seek another mate elsewhere; while any children of the union remain with their mother and receive occasional gifts from their father. More often, however, the union strengthens; and sooner or later a separate establishment in the vicinity of the girl's home is set up, with or without legalization of the marriage. Of romance in our sense there is little, and that little laughed at. Men look for a wife who will prove neither lazy nor weak, women for a mate who will be a good provider. Today, these qualifications are often first sought in those of mixed or full negro blood; but while a Carib man may introduce a Creole wife, a girl who marries outside the Reserve has to leave it.

Legal (or rather, religious) marriages usually take place between mature couples only and when the bride has already given proof of fertility. Actually, it is not uncommon for her to have several children who do not necessarily belong to her husband nor to any other one man. Of course children soon come to be an asset under primitive conditions, and few men are above taking advantage of a wife's pre-marital adolescent daughter; but on the whole Carib men are remarkably tolerant of a wife's pre-marital lapses, and treat her "outside children" as well as their own.

It is not possible to give any general rule as to the frequency or duration of matrilocal (unilocal) residence, as this depends on any number of circumstances. Usually, the younger and less experienced the couple, the longer will they remain without a home of their own; but lack of space or disharmony between young and old may be a deciding factor as against economic interest. The following household lists, taken at random, will serve as examples:

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its tongue "to break the thread" (?) so that it may the sooner learn to speak. 844
Then she stretches the limbs, pinches the nose, and "gives the head a nice shape" 304
by pressing the forehead with her thumb-pads upward and backward from the
supraorbital ridges toward the crown. This proceeding is continued by massag-
ing the forehead, using a circular and upward motion of the palm of the hand.
No measures are taken today to maintain the head-shape thus given, and "only
old-timers bother to make a child look nice, nowadays." A bulbous or protrud- [826]
ing forehead is considered ugly.

The accouchée has to submit to a strict regime for forty days, but the new- 846
born child is suckled in what to us is a haphazard way, given arrowroot or *Canna* 853
starch and herbal teas from the start, and handled by all members of the
household.

The baby-name given to the child at birth is today that by which it is regis- 553
tered; while the "true" name, chosen by the sponsor of like sex, is that now given 851
in baptism. This rite, at which the parents do not assist, usually takes place a 608
month or so after birth, and is followed by either a feast or dance or both. God-
parents are chosen rather for their social or economic status than for any spirit-
ual qualities. The relationship is, however, taken very seriously, and parents
and godparents address one another as "compère" and "commère." The ears of [304]
female infants are pierced and a thread passed through the hole in order to keep
it open until such time as rings are acquired.

Apart from the baby-name and patronymic (baptismal names are, at least 551
among older Caribs, not easily divulged) modern Caribs are supposed to have
surnames, which they call titres *titles*. But these are infrequently and irregularly
employed, and usually consist of the given name of a grandfather or greatgrand-
father. Brothers sometimes bear different "titles"! Illegitimate children take [841]
their father's name (as patronymic) and "title."

As soon as they learn to walk, Carib children follow their mothers or big 461
sisters to the river morning and evening, and so acquire early a taste for bathing
and the habit of carrying little calabashes of water or other loads more in play [515]
than in earnest. Soon their fathers or big brothers make for them tiny carry-alls
(shoulder-baskets), traps, fishing rods, etc., so that play and work merge into
one another. One of the few non-utilitarian amusements—for some grown-ups 526
as well as for children—is to "run the waves" (courir lames), a local variety of
surf-riding which Breton also recorded. When available, the "toos" of a canoe—
a plank seat about 9 inches wide by 2½ to 3 ft long—is used; but with a
favourable surf, very good "rides" may be had without it, merely by stiffening the
body and using the outstretched hands as a rudder.